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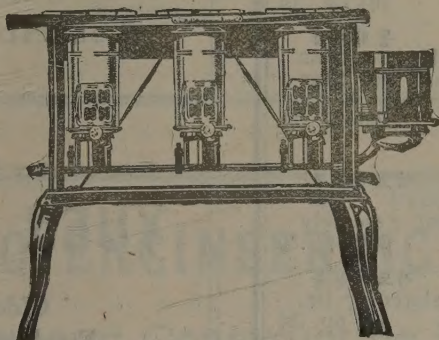
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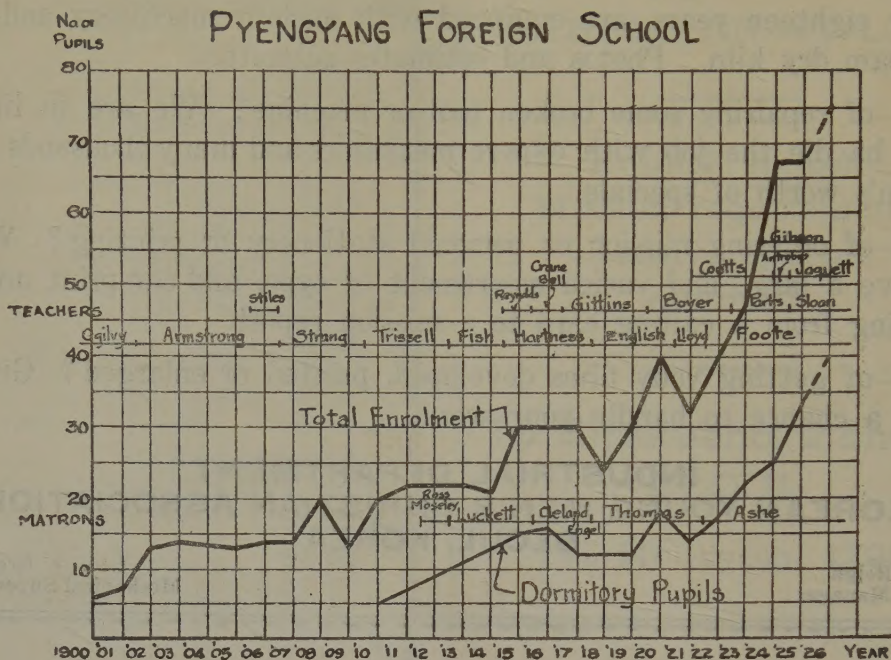
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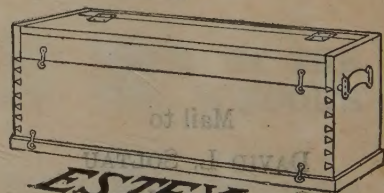
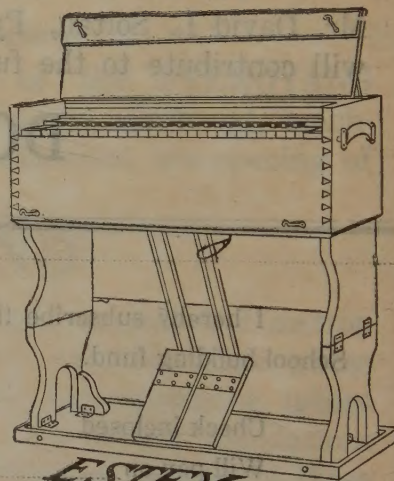
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXII

FEBRUARY, 1926

No. 2

The Evangelism of Individuals

MISS KATE COOPER

I. Our Supreme Duty is Personal Work.

MANY BOOKS AND ARTICLES have been written on the subject of Personal Work which teach us much, but this important task can only be learned by much practice, and the determination to do it all the time and with all the heart. There are four qualifications every personal worker must have to attain success :—

1. An assurance of his own salvation.
(Luke VI. 39).
2. Constant cleansing from all sin by the blood of Christ, for sin will prevent success in personal work, and a personal worker must not leave any sin, however small, unconfessed.
(I John I. 9).
3. A belief in, and sorrow for, the lost condition of unconverted persons.
(Rom. XVIII. 3).
4. The personal experience of a call from God to be a watchman of souls, making this the one great aim of life, because we are debtors to men of all races, of all classes of society, both young and old.
(Ezek. XXXIII. 1-9).

A life which seeks to influence immortal souls to follow Jesus Christ and to know Him as their Saviour from all sin is not only the supreme duty but should also be the supreme joy of Christians. I believe God's test of our Christian ministry is the personal work we do,

because Jesus' plan for the bringing in of His Kingdom was personal work and His commission to His disciples was to win others.

II. Equipment for Personal Work.

Although personal work is so easy that even a child may do it, yet to do it effectively each one must make careful preparation. The equipment needed by a personal worker is Prayer, Bible Study, Faith and Perseverance. I often think that the nine disciples who stayed at the foot of the mountain, while Jesus and the three went apart to the summit to pray, failed to cleanse the demon-possessed boy because they failed to pray, and that their failure to pray was probably due to some sin in their lives,—perhaps only selfishness or jealousy. Even these sins will cause a decrease of our faith in God and of our power to witness for Him; and what if someone who might have been saved should be eternally lost because we were out of touch with God! If we wish to be personal workers we must not neglect prayer but must consecrate all we have and are to the work of winning lost souls.

One who wishes to win individuals must know the Word of God, because it is the means of bringing conviction to lost souls. Personal workers have a wonderful promise in Isaiah LV. 10, 11. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it

bring forth and bud, and giveth seed to the sower, and bread to the eater: so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Just as a doctor must know how to use medicine, personal workers must know how to use Scripture. We must study it and memorize it so that we can immediately quote or find the verse that suits each sinner's need, because the Holy Spirit generally uses the Word of God to convict men of sin.

I wish to let no day pass without trying to lead someone to Jesus Christ but I sometimes lack perseverance in prayer and exhortation until God saves, because taking time to explain the way of salvation until the lost one grasps the significance of Jesus dying on the Cross in his stead, is not an easy thing to do and requires great patience. Perseverance is needed not only in prayer to God for help, but also in going again and again to the one you are trying to save, even though he may have no idea of giving his life to Christ (Luke XI 9, 10; XVIII 1-5). If we have real love in our hearts we shall be concerned to do this and such persistence will win the worst of sinners. It was not until the thirteenth circle around Jericho was completed that the walls fell down and Rahab was saved.

To imitate Jesus in doing personal work we must be familiar with His conversations with sinners, such as that with the woman of Samaria. To meditate upon these instances in the life of Jesus, understand His dealings with lost souls, will help to fill us with His love for the lost. Jesus was tired when He sat down by the side of the well, but He was ready to give up His rest for a degraded woman, even though of another race. According to man's wisdom or custom many excuses might have been made against doing personal work at that time and in that place, for that woman, but when the Holy Spirit leads us to someone we are not to let our reason interfere, for our thoughts are not God's thoughts, neither are

our ways His ways. The way to be a true personal worker is to be obedient to the Spirit's voice even though, like Philip, it may lead us to a most unlikely place (Acts VIII 26), or even, like Paul in prison, to a runaway slave; and to Paul the soul of this slave was just as valuable as the soul of a king. Let us not lose any opportunity of leading men to Christ, for to be convicted of disobedience to the Divine leading to win souls is the saddest experience that Christian workers can have, but "to win ONE immortal soul to Jesus Christ will put a value into your life which nothing else you may do can give."

III. Methods of Personal Work.

I feel I should never begin a day without deciding to try to do some definite personal work. What Mr. Buchman termed "Listening to God in the early morning" is a good plan for preparation, because we can hear God's voice better then than after we have come in contact with others. And if we ask in prayer God will teach us what needy ones we should speak to. Before going out to do personal work I always ask God to lead me to prepared hearts, for there are some prepared by sorrow, some by conviction of sin, others by discouragement, and many other influences. In doing house to house visitation I try to find out all I can about the history and the condition of the inmates so that I may know to meet the need of each one, just as Jesus knew how to attract the attention of the woman at the well, by speaking of the water she had come to draw and then from that reminded her of her soul thirst. Usually they talk freely and when I know their need I ask God for a suitable message from the Bible, for it is His Word used by the Holy Spirit, and not mine, that will meet the need. It is not always easy to make them understand the Word, for many women not only do not know how to read but some of them say they are too ignorant to follow me when I repeat it for them; nevertheless when I feel I have the verse that will meet the need, I have the woman read it three or four times, if she can, and

then I question her on the meaning and try to help her to understand that it is for her. If she cannot read I have her repeat the words after me until she understands the meaning. One day, after I had taught a group of women some methods of personal work, one of them told me that once in the place where she lived in the country I had visited her mother-in-law's house and had her read "Now is the accepted time, now is the day of salvation" and although she did not then let me know that she wanted to believe, the word went into her heart, and she afterwards believed. I had forgotten all about this, but she quoted the words I had taught her several years before and asked me to tell her where she could find them in her own Bible.

Last spring, realizing afresh that God is not willing that any should perish, but that He will have all men to be saved and to come into the knowledge of the truth, I have since tried to use every opportunity and "to be instant in season and out of season" (II Tim. IV 2) to speak for Jesus, even to those who oppose me and whom I might term enemies. I always try to have women work for women and men for men, but there are times when I have business dealings with men in authority and if I of necessity talk to them about other matters why should I not speak to them about Jesus also? In business conversations with officials I have sought and found occasion to uplift Christ and their response has been more gratifying than I had anticipated. I had business with an official this spring and as I wished to help him spiritually God gave me opportunity

for more than one conversation with him about becoming a Christian. The business I had with him was important, and naturally I would have hated one who opposed us as he did, but I was able to talk with him about my Saviour and instead of bitterness and hatred there came a yearning to see his soul saved for Christ and His Kingdom. It is my aim also to talk with every coolie, or anyone with whom I have any dealings, in such a way that I may also speak to them of Jesus with a clear conscience, that not only I but they may know that I have treated them perfectly right, and that my actions as well as my words have commended Jesus to them.

IV. *The Reward of Personal Work.*

A single woman, who is an evangelistic missionary and visits many homes, must have many converts, sons and daughters in the faith, to be able to answer the frequent inquiry as to why she has never married. I always explain how precious it is to have children in the faith and then they realize my lot is not so pitiful after all, for winning souls satisfies as no food or raiment or any earthly joy could. Jesus in winning the woman of Samaria spoke of it as His meat, because He had forgotten all about being tired or hungry as He taught her the truth. Paul wrote of the Christians he had led to Jesus as his hope, and joy, and crown of rejoicing. This joy we may have in this present life, but Daniel speaks also of an eternal reward in these words: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as stars for ever and ever."

A Quatrain

From Mrs. Isabell Bird Bishop's biography. No quotation marks; authorship unknown.

Upon a life I did not live,
 Upon a death I did not die-
 Another's life - another's death-
 I stake my whole eternity.

A History of the Korean People

J. S. GALE, D. D.

Chapter XX

FOR A TROUBLED PERIOD in East Asia nothing can surpass the early years of the 13th Century. The Golden Horde had gone down before the house of Genghis, and China had entered on a new era. China—a most strange country indeed—accepts defeat at the hands of this one and that, and then sits quietly down and proceeds to absorb its enemy, body, soul and spirit, much as the cobra does the ass that threatened to trample his head into the dust. Thus has it been with the Khitans, the Mongols, the Manchus. Each and all, in turn, have defeated and taken possession of China and settled down to rule her, whereas, in the end each has melted away like a vanishing picture, leaving China to stand out more definitely defined than ever.

Just now (1220 A. D.) China herself steps aside and watches while Khitans, Kims and Mongols devour each other. The Khitans had had their day from 907 till 1119 A. D.; the Kims till 1233, when Kublai's father, Tule, brought them to their knees. The result was that fugitives from all points of China's bounds made their terror-stricken way to Korea and kept the country in a state of constant fear.

While the Mongols did not really come to the Dragon throne till 1260 A. D. they were already in 1215 pressing Korea hard all along the north from their great cavalry camps in Manchuria. At this same time a remnant of the Khitans were bearing down on Songdo, till it looked as though Korea's end had come. The Mongol Emperor, however, sent help that arrived just in the nick of time. In response to this aid Yi Kyoo-bo was commanded to write Korea's best thanks. Says he, "Our little country had been long under the hard heel of the enemy when Your Divine Majesty came to our aid

and your angel soldiers scattered the foe. This most grateful help saved us at the very point of death. Reverently would we state that the land first given to Keui-ja, and ever since possessed by us, is a joint neighbour of the Khitans. They and we had lived heretofore very happily together, and why they thus ruthlessly invaded our bounds we know not. Like a swarm of angry bees they came killing off our people with great slaughter, and though we resisted them with our best soldiers we could do nothing, till Your Majesty, out of pity for your little neighbour, came with timely help and brought these tormentors to a swift account. The Khitan leader died by his own hand; the remainder of his forces came and bowed submission. Again our whole nation lives and sings its songs of joy. Your servant prays that Your Serene Highness may be long spared to rule, and that he himself may be permitted to re-pay at least one in a thousand of your gracious favours. I offer herewith my best services to Your High Majesty."

During the time when Korea needed the help of great and good men she had battered onto her, like a giant vampire, a horrible Choi family of Oo-pong, Whang-hai. To recite their crimes and evils would fill a volume. There were two brothers and a son all equally bad. In 1196 A. D. Choi Choong-hun (崔忠獻), the arch-criminal, won favour with the king by capturing a rebel named Yi Eui-man. He sought permission of the king, and, when that was given, slaughtered Yi and all his relatives far and near. This, by the way, is a Chinese custom, the extermination of the clan. The reason is that filial piety requires the son, even though he never saw his father, to requite the enemy and so appease the wandering ghost

of his lamented sire. To guard against this the whole family must be exterminated once for all, and Choi Choong-hun was a greatly gifted master in this method of operation.

Choong-hun, and his brother Choong-soo, later had their family differences. They fought over the king as to who should possess him, and when the mother interfered Choong-soo knocked her down. Choong-hun, on this, gave his little brother the *coup-de-grace* which rid the world of him forever.

Choong-hun then builds himself a palace and, as the historian relates, in order to give his halls good luck, has children dressed in gaudy colours, boys and girls, and buried alive at the four corners of the main hall. So terrible was the fear of him that people guarded their offspring as though a man-eating Polyphemus was abroad.

About this time a courtier called at the Palace with a special message to Choong-hun as he waited on the king. The message was not unlike that of Ehud's to Eglon, king of Moab. The courtier's name was Wang Choon-myung and he had a sword girded at his side. Choong-hun suspected him and on his first attack called on the king for help, but His Majesty darted into a side room and bolted the door. Choi finally overcame his antagonist and then, in anger, sent the king into exile and appointed a successor. All the Wangs, high and low, old and young, were immediately put to death.

Choi next learns that his son-in-law, Pæk Chin-jai is party to a plot to do him evil and so he has him destroyed and finds a new and fresh applicant for the hand of his daughter.

An *ajun*, or yamen secretary, now tries a hand and plots to kill Choong-hun but he too fails and he and all his tribe enter the wailful regions of the dead.

When Choi Choong-hun finally dies he leaves a son Choi Oo(崔濤), as bad as himself, to take his place. Wealth and power and idleness had wrought so great a change in Korea.

Choi defeats
all enemies

From being the land of the "superior man" of Confucius she had fallen to be a den of thieves.

For fear of Mongols and Kims the capital of Korea was changed in 1232 A. D. to Kangwha. In 1270, however, at the urgent request of the Mongol Emperor, it was restored to Songdo.

Korea's capital,
Kangwha

Little by little the Mongols increased their power in the direction of all south Asia, Korea included. They tried friendship, but Korea stood aloof. They then began a campaign, as it were, of fishing for Koreans, catching them unawares. In the year 1254 A. D. they captured no less than two hundred thousand and made prisoners or slaves of them. To the terror of all the people they would appear here and there, rising as it were out of the ground, on their swift moving horses. At times, too, they came down to the very landing of Kangwha to peer across at his Korean Majesty on the other side.

In 1260 A. D. Kublai (忽必烈) came to the throne and at once a change took place. He withdrew all troops from Korea, and all captured Koreans he sent home.

The Great
Kublai Khan

During the next year we learn that Mongolia made an alphabet for herself of forty-one letters, and so renounced the wilderness of the barbarian for the enlightened sphere of the "superior man." This may have been the example that gave to king Se-jong of Chosen, two hundred years later, the first thought of the Korean alphabet.

At this time we find Korea asking for samples of the best brass China had, 20,000 lbs. in one lot; also for the best falcons.

Kublai, who was always most friendly, invites the King of Korea to visit him, which he does in 1264 A.D., leaving in the 8th Moon, and returning home in the 12th. The kind treatment accorded Korea by Emperor Kublai changed the whole spirit of the East. Kings and princes went with confidence now to Shandu, or Peking, knowing that generous treatment awaited them.

Seeing that Korea had become the firm vassal of Peking the advisers of Kublai urged an attack on Japan, the Koreans being asked to show the way.

Mongol invasion of Japan

This they did as far as Kuje (巨濟). There, however, the wild wind and fierce sea, lying between them and the object of their desire, gave them pause and they retired. Again an attempt was made that finally reached Tsushima, where they took two Japanese prisoners. The final attempt was made in 1281 A. D. when an armada, as Li Ung-bing says, "of 4,500 ships manned by Mongols, Chinese and Koreans sailed in the direction of Hakata. The resistance offered by the Japanese was such that for two months every attempt at landing was frustrated. While cruising fruitlessly in the vicinity of Hichiku the fleet encountered a severe storm which sent the majority of the ships to the bottom, leaving but few survivors to return home and tell the sad tale. Further attempts at revenge were given up because of the unpopularity of the venture." So contrary was this campaign to the general mind of Kublai, that one feels that he was led into it rather against, than in accord, with his better will.

Now began a relationship with China, very pleasant, very agreeable, but a relationship that had most serious consequences to the ruling house of

A Mongol Queen of Korea

Korea. Shandu, like Mecac, was the object of a lifetime's visit. Interesting Mongol women were there, women much freer than Chinese to meet and catch the smile of the Hermit man, who had held his own fair sex locked behind bars for a thousand years, or hidden under a double twisted silken veil. He was amused and interested to see these red-cheeked, round-faced, bright-eyed Amazons come and go at will or ride wild horses that would have taxed the powers of a Buffalo Bill. In 1271 A. D. the Korean Crown Prince married a Mongol princess, daughter of Kublai, and in 1274 she came to sit on Korea's throne beside her goodman King Choong-yul (忠烈). Later they

had a son whom they called Wun (諱), grandson of the great Kublai, half Mongol, half Korean.

Soon after a school for the study of the Mongol language was set up in Songdo and

The Mongol Language

the refined attachments that had held Korea so long to the great houses of Han, Tang and Song began to break from their fastenings. How changed too the woman's world, almost as much as today, for lo, the Queen rides out now in the open, side by side with her husband; rides better and carries a bow and arrows with which she can shoot like a daughter of William Tell, or handle a falcon with a skill that would have done honour to Sir Simon Latham.

A law was passed at this time making the Mongol dress the rule, with an added injunction that the hair be shaved just over the brow.

In 1282 A. D. the Queen fell ill and she and her husband made a hasty journey to Peking to inquire of a doctor, also to consult a witch. All's well that ends well, and we find her back in a few months in full enjoyment of a hunting expedition in Choong-chung Province.

During this time, yes, while the King and Queen of Korea were in Peking at the feet of

their father Kublai, a strange, weird creature from the outer

world of the barbarian was seen to come and go through the streets of Shandu. It was Marco Polo, the famous Venetian, who remained in China from 1275 to 1282 A. D. His description of Kublai's palace is most interesting as found in Chapter lvii of his Travels. Built partly of permanent materials, marble, etc., and yet having a roof suspended on tent lines it makes a most unique picture. This might account for the style of architecture seen in Korea today, and yet the best authorities maintain that the tent-roof line has come down from far distant days a thousand years before the Mongol. Marco Polo says further, "A stud of 10,000 horses Emperor Kublai had, his mares as white as snow." The milk of these mares was scattered to the winds on the 28th

day of the month of August in order to bring all spirits into loving accord with the great Chinese Empire.

On special occasions such as New Years, one hundred thousand horses marched in procession and five thousand elephants.

Kublai's Magnificence Surely the father-in-law of Korea in those days was a man of unusual parts. It came about, however, in the process of time that Korea felt the loss of her exchange of the refined type of Queen of ancient days, gifted with the excellence of Han and Tang and Song, for the wild Mongol. Notwithstanding the height to which Kublai had, for the time being, risen above his low estate, he was still a barbarian and all his women with him. These greasy, cheese-smelling Mongols were wholly unfit to command the respect of Korea's court; unfit to take charge of her children, or prepare them for the gentle life ordered by the nation's standards, and so the line of kingship began to fall.

Kublai did not die till 1294 A. D. and so practically saw Korea through its 13th Century.

Just as the "Flu," an undiscoverable microbe, attacks and decimates the human species today, so in 1246 A. D. a terrible creature appeared in the East called *sik-in-choong* (Man-eating-bug). It was less treacherous than the influenza for it was apparent to the eye. It fell, as the rain falls, over the whole land. The history says, "These insects had around their bodies a fine netting like silk. When they touched anyone it was like the sting of a sharp knife. If their hair got into the food or under the skin it caused instant death. Various remedies were tried but onion juice was the only thing that could withstand them." Nothing more is said and there is no further word of explanation. The echo dies away and apparently the obnoxious creature has not appeared again in all these eight hundred years.

These were the days when Dante was deep down in Hell where we hear him say, "*Las-*

ciate ogni speranza, 'ch'entrate" (Abandon hope all ye who enter here).

The day of Dante

Dante's contemporaries in Korea sang in a more hopeful tone:

Oo T'ak (禹卓) 1262-1342 A. D.

I spent some years in pleasure trips down south,
Mid hills and streams too wonderful to tell.
Bright grew the grass down to the ferry's edge,
And green the willows on the standing shore.
The breeze tiptoes it o'er the shining stream
And round the wall hang wreaths of ivy hue.
The rain sweeps by and joyous workers sing;
Dim in the distance comes the woodman's raft.

Kwun Poo (權溥) 1262-1346 A. D.

The dew has washed the Milky Way and polished
bright the moon;
Brimming, the wine-cup flouts the winter's cold.
My friend, who sings, shines like the polished jade,
Outmatching candles as the night sweeps on.
The yellow flower, the coloured leaves, the autumn
moon!

Golden the wine-cups, bright the shining fire!
My children come to wish me weal, how dear!
Old bones like mine wake as on fairy-wing.

The fairy that appears in all of Korea's writings came originally from China and yet the Korean has put upon it his own impressions and interpretations.

The name (仙) in Chinese is made up of *man* (人) and *mountain* (山) supposed, as the fairies are to inhabit the inaccessible hills. Usually, in story-books, they are like angels. When they meet human kind and converse they usually begin by saying that for a fault they are just now exiled from heaven, but that the time of their return home is near at hand. Frequently they speak of their beautiful Nirvana, where the Western Queen Mother lives, as among the mountains of Tibet. The fairy, however, may also be an old man, yes, very old, and very wise. In Japan, sometimes his tall head rises a foot above his ears, but in Korea it is the long beard rather than the long head that marks him.

Of this period of which we write we have a picture by a great doctor of the Hallim, Chin

The Time
1300 A. D.

Wha (陳濟). So closely does it resemble the features and characteristics of the present day that we give it in full as of special interest. He says, "Men of today look down on those who are gone, and children disrespect their parents. The former scholar class are dead, and now none are left who know the simple joys of yore. Contempt for others is the order of the day; each thinks himself a model and so plans to do his wayward will. A century more and no men will know which is the male and which the female of the crow. I am distressed that I am born so late. I love the past and would reform the world; would speak my inner soul to men. We are divided, they and I, even more than Wul (越) and Cho (楚). I'm out of gear with all with whom I have to do, and weep my eyes across the hapless day. Why should I fare as those who plot and scheme? My heart is set on what is right. In place of halls and palaces my soul sits happy in its wattle hut. Last fall I turned me home toward the south; I rode far off and in my dreams outdistanced e'en the wild-goose flight. I saw the hills and all their wondrous store. Pent up, my feelings found a swift relief and waited for a time to rest, and let the world wag on its dismal way. I had set out upon a round of pleasure but hastened back once more. Religion rests the heart while being in and of the world. Within the Sacred Books all may be found. I am not anxious now though left alone."

Choi Hai (崔澤), a master of the Confucian College, gives an interesting picture of the times, their trials, their hopes, their satisfactions, in a short essay on rain: "Last year the sun and rain turned out awry, and all the farmers failed to plant their seed. The world dropped down low to starvation point, and faces looked through lines of anxious care. This year again

Choi Hai's
blessed rain

the spring broke endless dry and hands were folded in the scorching sun. The green moss in the well was shrivelled up, and red blood marked the morning sky. Along the highways were the starved, the dead, and all the fields lay wasted, bare as bone. I, in my little hut, lay long asleep, when suddenly I heard the sound of rain. I heard it patter on the famished court, and fall in gems from off the hanging eaves. I start, I wake, I rise in wonder wild. I fling the window wide and mad delight looks out upon the scene. Across the hill the willow-tree tops shine, and laughing flowers awake along the lea. All things take on divinest shade and fragrance fills the air. I know now that the mind of God thinks of the needs we mortals bear. Out go the ploughs, the harrows, hoes and spades, a presage of abundant crops to come. We thank God for a leaky thatch. I shall forget my mouth and hungry stomach now."

Such was Korea in those distant days. What was England doing? She was fighting against two indomitable Scotchmen whose names we still sing:

Scots Wha
Hae!

"Scots, wha hae wi' Wallace bled,
Scots, wham Bruce has aften led;
Welcome to your gory bed
Or to victorie."

These were the days of Wallace and Bruce, who were champions of fairplay, and who, perhaps, as much as any two that ever lived, have given the world its measure of liberty. Kublai never met Wallace and never met Bruce. Had they met and could they have talked, how fire would have danced from their animated souls as they told of mighty deeds seen and done. Kublai could have said, "Gentlemen, you have had hard luck; I have never been beaten myself." Kublai had been dead four years when Wallace went down at Falkirk. Still Wallace will live as long as Kublai.



Observations on the Mott Conference

Seoul, Dec. 28-29, 1925

BY ALFRED W. WASSON

Greatest immediate value to missionaries.

WHAT IS TAKING PLACE under the hat of the man in the street? What is going on in the hearts and minds of the Korean people? Such questions continually recur to the missionary who tries to carry on his work in accordance with sound pedagogical principles. All too often adequate materials for a satisfactory answer are not to be had. The sources of information are too restricted. Reading the vernacular press with difficulty, shut up for the most part to intimate contacts with only a limited number of people in one locality, the missionary often longs for an opportunity to gain a wider view of the intellectual and emotional currents that are moving the people among whom he lives. Such an opportunity was found in the conference conducted by Dr. Mott, where Christian leaders from all the denominations from all parts of Korea spoke with great spontaneity and frankness of the things that were uppermost in their hearts as Christian workers. There were other important benefits to be derived from the conference but I would place this first.

Purpose of the Conference.

The International Missionary Council, of which Dr. Mott is chairman, contemplates calling a world missionary conference to meet in 1927 or 28. Dr. Mott is visiting the mission fields to find out whether such a conference is desirable and, if desirable, the kind of conference that will best serve the various fields. It was to consider this question that he invited a group of sixty Christian leaders in Korea to the conference in Seoul.

Atmosphere of the Conference.

Hon. T. H. Yun introduced Dr. Mott and acted as chairman. There were three addresses by Dr. Mott and one by Fletcher Brockman. These were world-wide in vision, charged with spiritual power, highly apprecia-

tive of the work that has been done, and altogether constructive in their appeal. From the beginning to the close there was present an atmosphere of high spiritual purpose which was favorable to open and frank discussion. At no time did a spirit of petty fault-finding appear. The discussion was an honest effort to bring out significant facts in the present situation, particularly facts that need to be changed. The purpose of the conference was not to defend but to improve the work of Christian missions in Korea. This point should be kept in mind in reading a summary of the discussion. Otherwise a distorted impression may be gained of the actual situation in Korea and an injustice may be done to the constructive Christian spirit of the speakers who tried to state the facts, some of them unpleasant facts, pertinent to the work of the conference.

After a challenging address on the present world situation Dr. Mott explained the purpose of his visit and asked for a general discussion in answer to the question: "What problems confront you in Korea on which you would like to have brought to bear the experience of the Christians of the world?" There was a ready response. The missionaries were more eager to hear than to speak so, for the most part, the speaking was done by the Korean delegates.

Burden grievous to be borne.

It seemed a positive relief to them to find this opportunity to unburden their minds to sympathetic hearers. Out of about twenty pertinent subjects raised by the various speakers, the seven given below seemed to receive the most emphasis and to be the objects of most passionate longing:

1. *Better living conditions for the Korean people.*

There was a strong and unanimous feeling that the economic struggle for existence is

becoming more and more difficult and that it is blocking the spread of Christianity and even threatening the spiritual life of the Church.

Whether the increasing intensity of this struggle is due to the higher standard of living or to intrinsically more difficult conditions was not debated.

2. *Salvation of the young people of the Church.*

The church schools, in many cases, do not equip them for earning a livelihood. Other schools tend to lead them away from Christianity. The Church itself does not offer them adequate opportunities for congenial activities and legitimate aspirations. The anti-Christian propaganda brings to them mental confusion. How can we save them?

3. *A better understanding and closer cooperation between missionaries and Korean workers.*

The early missionaries and the first converts were in intimate personal contact. They were bound together by strong personal affection and mutual dependence. With the later missionaries the situation has changed. Preconceived ideas gained from reading out-of-date descriptions of Korean conditions, the self-contained activities of the larger missionary community, and the greater complexity of the work are barriers to a mutual understanding. The wish was expressed that the missionaries become more Koreanized, following the example of Paul, who became all things to all men.

4. *A broader program and simplified methods of church work.*

The Church at present is too much occupied with supporting itself. It ought to become an agent for saving society. In order to release its energies for this greater work a less cumbersome organization and more efficient methods are necessary.

5. *A Union of the Christian Forces in Korea.*

It was suggested that the Mission Boards in the West put their contributions to Korea into a common fund and that this be administered on the field by one body of representative Koreans and missionaries.

6. *A clear statement of essential Christianity.*

What are the fundamentals of the Christian faith? What is meant by "salvation?" When even the missionaries are divided on these questions how can we present a united front to the opponents of Christianity?

7. *Removal of the handicap which evils in nominally Christian lands place upon Christianity.*

The anti-Christian movement is not opposition to the missionaries or to Christ but to the militarism, capitalism, and imperialism that appear in the geographical backgrounds of Christianity. First release India and the Philipines, they say, and after that pray for us.

Recommendations of the Conference.

The findings of the conference are to be printed and distributed in pamphlet form. The more important specific recommendations may be summarised as follows:—

1. The Federal Council of Churches and Missions was requested to arrange for the preparation and publication of a series of non-controversial pamphlets treating from the Christian standpoint some of the social problems and intellectual difficulties which confront the young people of Korea today.

2. It was suggested that some changes be made in the name and constitution of the Federal Council of Churches and Missions in Korea.

3. It was recommended that under the auspices of the Council a comprehensive survey be made of Christian activities and progress in Korea with a view of making adjustments in methods and policies.

4. It was urged that Christian workers give themselves to earnest prayer, as individuals and in groups, that all may be equipped with divine power for the delicate and difficult tasks that confront the Church at this time.

5. Hearty approval was expressed of holding a world missionary conference at Jerusalem in the near future and it was requested that Korea be represented by not less than nine delegates, of whom the majority should be Koreans.

The Pyengyang Foreign School

MRS. LUCIA FISH MOFFETT

FOR SOME REASON the story of the Pyengyang Foreign School reminds me of the Gettysburg Address, of the swiftness and inevitableness of Caesar's "Veni, vidi, vici". A few days ago we sat in a beautifully fitted assembly hall in the new three-storey school building and heard Mrs. C. D. Morris, the School's first teacher, tell of the beginnings twenty-five years ago. There were eight families in Pyengyang then, one child was over six and could not read. The parents had dedicated their lives to an "unfinished task", but their great hope was to see their children prepared to take it up with increased devotion and with still higher resolve. A teacher was needed; one must be secured. So the first meeting of the parents was held at Dr. Baird's home in February 1899 and \$450 gold was promised. As Dr. and Mrs. Baird were soon to go to America on furlough, they were given instructions as to a teacher. She was to be "a Christian lady of evangelical denomination and missionary turn of mind, trained in kindergarten teaching and capable of preparing the children for college. Age twenty-eight to thirty-five preferred." We wonder at their courage in accepting, but realize the source when we read that in June-1900 the committee was discharged with the feeling that they "had been divinely aided in their arduous task."

The first school building was the 'kwang' in the lower part of the Moffett yard, a building which had been the first missionary residence in the compound. One room of it was equipped with two tables, seven chairs, a handbell, books for the first grade, a small kindergarten outfit and a \$1.00 Ingersoll watch. The youngest pupil was two, the oldest seven; three were in the kindergarten and three in the first grade. They met with Miss Ogilvy for half-day sessions from June 15th, 1900 till early fall, when the little tiled building, just below

the old Lee house, and originally a Korean school, was ready for them.

Here the school grew slowly, but it grew. In 1903, for a new pupil, a new department was added, the High School, and music was dropped. That pupil was Harriette Whiting and how she would have revelled in such a music department as the present one!

As the years pass, such items of progress are recorded as the following:—

"William, together with neatness and accuracy, has gained considerable ability to think for himself". (Perhaps you can guess his surname.)

"Olivette, Wilbur and Mylo have done the most accurate and neatest work."

"Newlon and Lisette added pleasure and interest to the work."

"Alden has learned to write legibly."

A school library was early established and physiology was taught for some time by a practicing physician, Dr. Hall. In 1907 Doctors Follwell and Wells were empowered to establish a Physical Culture department, and the next year, in order that the boys might be kept in closer touch with the men of the community, a number of the latter gave talks at the school house. In 1907 and again in 1908 the question of securing an additional teacher was discussed but dropped for lack of funds. The work was better standardised, however, and report cards similar to those in use at Chefoo were printed and sent out regularly to the parents.

The Treasurer's report for 1906-07 seems to call for a trumpet "We have sent one teacher home, brought one out, and there is ¥ 600 balance." The teacher, Miss Strang, was assisted by Mrs. Swallen and Mrs. Wells. Later, Mrs. Curtis relieved Mrs. Swallen and during her whole stay here helped the school in many ways.

In 1909 Miss Strang and her flock of about

eighteen pupils gathered, not in the little tiled building, but in a larger one, until then used as the "Men's Sarang". All appear to have been very happy in their new quarters. Besides the former equipment there were three long blackboards and a flagpole! Here Elizabeth Sharp wrote the words of the School Song :

"—our little School lies hidden,
Fruit trees whispering round.
Grassy nooks and clovered places,
Flowers there abound."

"And still the numbers grew". In 1911, Miss Trissel reports twenty-one children, five of them from other stations, so that in 1912 it was found necessary to begin the dormitory. Mrs. Ross kindly consented to come down from Syenchun to open it, remaining until Christmas-time, when Miss Moseley relieved her. That year there were nine children in the dormitory. In 1913, Mrs. Luckett, the matron appointed by the Presbyterian Board, came out though the money for her travel had to be advanced by friends in the station, and work was soon begun on the present dormitory building.

The dormitory opened with fifteen pupils, while the total enrolment for 1914 was twenty-eight. The following year, 1915-16, was a marked year in the school's history. There were two teachers giving full time throughout the year; Miss Hartness organized the Camp Fire Girls; Dr. Moffett organized the Eagle Patrol of the Boy Scouts, the first in Korea. The Christian Endeavorers met each Sunday evening at the dormitory and with Mrs. Luckett's help gathered taught a little heathen Sunday school in the village below the wall. Even with the two teachers the work was not light and Bolling Reynolds reports the teaching of High School algebra, geometry, Latin, English and history. Miss Hartness writes for the primary department that "she might say fifty classes were taught daily in about sixteen branches, Nature study was emphasized this year, the children planting individual school gardens." In 1917 is recorded the first

formal graduation exercise for the grammar grades, though there had been promotions to the High School department as far back as 1912.

The school continued to grow. In 1920 there were twenty in the dormitory and in 1921 another milestone was reached in the employment of three full-time teachers in addition to the matron, Misses Boyer, Coutts and Lloyd being the three. The middle room in the school building was equipped for classroom work and the annex to the dormitory erected in order to care for the ever-growing size of the "Dorm." family. In 1922, Miss Foote came out under appointment of the Presbyterian Board to help in the High School work and Mrs. Ashe arrived to relieve Mrs. Thomas in the dormitory, as she felt unable to continue there longer, though remaining a member of the local community. To her four years of hard and faithful work the dormitory owes much of the success it has since attained. Through the generosity of Miss English it was possible to thoroughly equip and largely re-furnish the dormitory, making it a real home to the family of nearly forty that live there.

In the last three years the enrolment has grown to a total of 67, a fourth teacher has been added (Miss Gibson in 1924), the school has joined the Association of Schools for American Children in the Orient, Dr. Charles Erdman and Dr. Frank K. Sanders represent it in America, and a full course of study in the High School, including chemistry and physics, has been instituted. The first graduate from the High School received her diploma in 1925, although there had been Senior High School pupils several years earlier, but for one reason or another, they all left before the close of the school year.

In September 1924 the school moved once more, this time into its new three-storey brick structure, which will we hope be adequate to its needs for many years to come. It is a beautiful building and each room fills one with a sense of harmony. Mrs. J. Livingstone Taylor's generosity, which made the building

possible, has found an enduring and worthy memorial. The handbell still calls the children in, motivated, I had almost said by the same Ingersoll watch, but I believe it is a Big Ben. Two lines of children pass into the primary and intermediate grade rooms downstairs, presided over by Misses Gibson and Jaquett. The High School and Junior High go upstairs to Miss Foote's and Miss Sloan's rooms. All gather for chapel or on special occasions in the beautiful assembly room with its stage and footlights. On the third floor are the library, music room and science laboratory.

That third floor reveals the secret of much of the school's popularity. There Mrs. Soltau spends a good deal of her time and no school has ever had a more remarkable music department than this that she has organized. Almost every pupil is enrolled for instrumental music, and many a mother is grateful for the enthusiasm that can kindle such a love for music in the children's hearts. Perhaps the most remarkable feature is the finished and capable work the student teachers are doing under her direction. But this is by no means the end of the school's musical advantages. Mrs. Ashe has charge of the instruction in public school music. Every child has his or her voice tested and is being trained to sing sweetly. For those who wish there are special classes in vocal music taught by Mrs. Lutz, and Mr. Reiner teaches violin. The third floor, too, is the home of the Boy Scout and Camp Fire activities, the latter has been in continual existence since 1913.

Mr. Shaw has the boys' entire devotion and with weekly meetings, hikes and excursions their progress in knowledge of woodcraft and in manly living has been very great. The well equipped Domestic Science Building of the Presbyterian Girls' Academy is used twice a week for classes in cooking and sewing under Miss Bergman's direction.

Do the students have good times? They certainly seem to, and taking a meal at the dormitory is more popular with outsiders than taking one outside can be to the "Dormites."

They (the students) have basket ball, tennis and volley ball, Camp Fire and Boy Scout excursions. (In 1923 the Scouts went to Peking). They have their annual Field Day in May, with athletic contests and May Pole dance, to say nothing of the good times at Halloween, Thanksgiving, Christmas and Easter, and the regular Friday evening parties. Discipline, though real, has never been obtrusive, and now steps are being taken toward further organization and student government.

Do they study well? In 1911 Miss Trissel, an exceedingly skilful teacher and one of experience, commends them for faithful study, saying she "had never taught a school in which such earnest, willing and continual response was given." In 1916-17, out of a small eight grade class which took the New York State examinations, four passed with an average of over 90%. Last year an exhibit of the Art department delighted and astonished the parents and other visitors with the drawings, paintings and stencillings displayed. The exhibit showed the progress in each grade from Kindergarten through High School. Mrs. Baird was the recipient of heartfelt thanks for her painstaking and thorough work with the children.

The literary work of the school may be surmised from the school paper, the "Kum and Go", which in 1923 took the place of the less ambitious type-written "Dormitory News". Last year a most creditable annual was published, "Kulsi" by name.

That the influences of the school are of the best is shown by the fact that of the former teachers, seven have remained to become missionaries. One, Miss Gittins, has become a "representative at Washington". The alumni have made good in every way. Fourteen of them are back in Korea or in other mission fields, five others are engaged in religious work at home. Eleven are in professional work, six are in business, while a large percentage of those who have left us to continue their studies at home are planning to return again as soon as possible under one or other of the various Mission Boards.

The Language School—An Appreciation

FREDERIC T. SHIPP

ABSOLUTELY THE BEST! This was the unanimous opinion of the students of the Korean Language School as they came to the final periods in the fall term, 1925.

Although not the largest registration in the brief history of the school, the fall term group undoubtedly was one of the most enthusiastic in spirit, and the interest manifested at the beginning continued throughout the entire term. The opening session of the school found an eager beginners' class of twenty, while the second half of the first year course enrolled five. The group known as the "2-A", or those taking the first term of the second year course, numbered nine. It was a congenial crowd, and in a very short time all were well acquainted. I doubt it not that many of the friendships established there will be the deepest and most lasting in the years of service of these students in Korea. Whether it was leading the daily chapel, attending some special activity of the school, or even pouring over the ubiquitous "Chosen-mal", every student and teacher showed a willingness to do his or her part. The result—a successful school!

Beginning Monday, October 5th, and finishing less than two months later—December 3rd to be exact—the brevity of time and the amount of work scheduled to be done necessitated concentration and drive throughout the entire term. The one and only official holiday during this period was Thanksgiving. As evidence of the strenuous program it might not be amiss at this point to review briefly the activities of the school.

The beginners' class was fortunate in having for its study a new book, "Korean for Beginners", by C. A. Sauer, a work based upon the famous phonetic inductive method advocated by Dr. Thomas F. Cummings of New York City. Mr. Sauer has divided his book, like Gaul of old, into three parts; the first

consisting of memory sentences based upon the fourth chapter of the Gospel of John. In this manner we were able to familiarize ourselves with Korean sentences, and at the same time be provided with the most important grammatical forms. The second part presented a most practical series of drills covering the useful forms for new students of the language. The third part offered a few sentences which served as a short introduction to conversational Korean. "K. F. B.", as it is familiarly called, proved a unique and satisfactory combination of memory work and original construction work, a blessing in "a time of need" to the newcomer, and a valuable outline for the teacher. The real progress of the entire first year group was due in no small measure to this excellent book, and those who have used it owe a debt of gratitude to Mr. Sauer for its production.

The "1-B" group, or the select five in the second term of the first year class, studied the latter half of Mr. Sauer's book, under the guidance of Professor Lee. Dr. Cable, so valuable in this work, taught the first four chapters of Mark. In addition, this group had a course in "Prayer Forms", following the new booklet prepared and taught by Professor Song. Dr. W. M. Clark completed the course for the "1-B's", instructing in conversational Korean.

The third class, the "2-A's" studied "Stepping Heavenward" as their chief undertaking with Professor Cho. Mr. Koons handled the conversational part of their studies, while Mrs. Chai was very effective in her teaching of Korean hymns.

The Language School, however, did not confine itself to classroom activities, but filled its semester with a number of special events and programs. One Sunday the foreign church service was conducted by members of the school, with Mr. Chamness as preacher

THE LANGUAGE SCHOOL—AN APPRECIATION

and Mrs. Boggs as soloist. Among the special assembly events during the fall term were an illustrated lecture by Mr. Morris of the Roy Chapman Andrews Expedition; Dr. Ludlow's helpful and suggestive talk on "Korean Phonetics"; and Bishop M. N. Trollope's address on "Shintoism and Buddhism: their significance to the missionary". In his desire to provide the students with as rich a background as possible Mr. Koons arranged for the entire school to visit the famous "Miriak Posa", an historical Buddhistic collection of huge stone figures located not far from Seoul. Mention should also be made of the daily chapel, led by the students themselves, for in it was found the spiritual tonic so important in every life.

Reviewing the value of the work during this past semester, and the benefits derived therefrom, one must speak not only from his own impressions but from those of others as well. It is my sincere belief that the following points represent the general attitude of the entire student body:

1. The Language School provided a *sound basis for study*. It supplied a very satisfactory outline of daily work, giving such proper portions of memory and conversational Korean as a student could well assimilate. From a personal standpoint, the writer endeavored to study alone for a few weeks prior to the opening of the school, but found it most difficult to arrange any type of satisfactory schedule, even with an experienced Korean as teacher. It was astonishing to find how much easier it was to study with such an outline as that provided each day by the school.

2. The *competitive spirit* found in the classroom provided an incentive which could be gained in no other way. To meet in the daily class others engaged in studying the same lesson, and to feel the responsibility of equaling the best of them in effort, was an incentive of the greatest value to each student.

3. To be able each day to have contacts with *Korean and foreign instructors* who, because of their ability to use a western language, were able to explain grammatical dif-

ficulties and phonetic problems as no private Korean teacher was able to do, proved extremely helpful. Time after time the students commented upon this particular phase of the work as they came to the school with such questions. The answer was always found, easily and satisfactorily.

4. During these first impressionable months and years, when the difficulties of adjustment and the problem of orientation are most acute, each student was greatly encouraged in *being with others who were passing through similar experiences*. The realization that one was not alone in facing these new situations, made the bearing easier and the solutions to many problems come more quickly. Such a fellowship could only be found in a language school.

5. A real value in the School was found not only in the mere academic assistance provided but in the *inspiration of the teachers themselves*. Aside from contacts with a private Korean teacher, one or two servants, and the occasional touch with shopkeepers and others, the newcomers to the foreign field are not given the opportunity of meeting people of the nation with whom they are eventually to work. In the Language School the students each day were able to meet some of the choicest Korean teachers in the city, and there came to know some of Korea's finest representatives.

Likewise, we found that the foreign teachers, who had trod the same path we were starting on, recognized our difficulties and lent help and encouragement at every turn. More than this, the daily touch lives of such men who were serving Him presented a vision we shall never forget.

No word regarding the Language School would be complete, however, without some expression of appreciation of the work done by Mr. Koons, its Director. His unflinching optimism, his readiness to do anything for the sake of the school, and his personal encouragement, both spiritual and academic, to us who were struggling with problems of orientation, all proved a constant source of inspiration. To him is due the credit for making the school a success.

The City of Andong ("Peaceful East")

IN CHINESE we have the same name as "Antung", Manchuria, but the English spelling is different because the Koreans pronounce the word differently. Andong is the name of a mission station of the Presbyterian Church, of a county-seat, of a township and of a county. Andong township has a population of 11,266; this will doubtless increase largely when the branch railroad reaches us, which we hope will be within the present decade. The county has a population of over 140,000 and used to extend clear to the borders of Kangwon Province. The mission station has four residences, hospital (Cornelius Baker Memorial), a temporary Bible Institute with some minor buildings, while nearer town the church and a Boys' School.

The town is 65 miles north of Taiku, its railway point, and not quite so far from the coast. It is exactly 100 metres above sea-level, at the head of navigation of the Nak-tong river, the longest stream lying wholly within the bounds of Korea. The Koreans say that on the whole main line of the river there is no place where the water is used for irrigation, and as far up as the writer has gone the bed is shifting sand. When annual meeting was held in the fall we always went out by boat.

The city lost 700 tile-roofed houses by fire in war time. It never regained its former greatness, and now there are many thatched and galvanized iron roofs. Aside from the Mission buildings the bank is the only brick building.

Changes have been great in 15 years. Streets have been widened and straightened, about a dozen public autos leave every day, and the traffic by cart is heavy, whereas then one cart a month would have been a good average. The thick mud walls of the old jail were standing then, but now there is a modern penitentiary whose boarders farm a broad valley to the east that used to lie idle. The west and south gates have disappeared, and

almost every vestige of the old wall. Grain cleaning establishments have sprung up as if by magic. Barber shops are conspicuous. The old barracks for soldiers has become a school for girls, and the boys' school has been much enlarged and a school built for Japanese children where both boys and girls study. The enrollment at all schools is about 1,400.

The product of greatest value sold here is raw silk, 344,000 yen worth in one year. Next is cotton cloth, 180,000 yen worth, then fine hemp cloth, 140,000 worth. The import most in evidence is salt, as this is a great distributing center. The boats take back various kinds of grain and beans. Another large industry is lumber. This year, not counting smaller logs used for fire wood, over 15,000 logs have come down the river.

There are several buildings which date from about 1,000 years ago. One of these is an old Buddhist temple from the time of the Silla Kingdom. Another is the ancestral tablet house of the founder of the Kwun family, the most numerous family in the township. About 1000 years ago there were three brothers of the surname of Kim who did their country a notable service by killing a famous rebel from Choongchung, who had descended from a reptile and so had the power of crawling into the ground or fleeing into the water when pursued. The brothers made a sort of raft carried on the shoulders of many men, and crushed him under it. However, he crawled into the ground and came out farther on. Once he dived into the river, but they made it impossible for him to stay there by dumping many bags of salt into the river. After doing many great things for their king they were given very high office and the two younger brothers were rewarded by being allowed to start separate clans. The Andong Kims come next to the Chunju Yis in Korea's "Who's Who" (Gale's Dictionary), the reason for the latter being first is that the founder of the last dynasty was a Chunju Yi. In order to keep

alive the memory of the great feat, every year they used to have a raft fight. The rafts were wedge-shaped, and the leader stood on top of the raft while the others carried it on their shoulders or marched at the side. It was always the east side against the west side. They tried to dismount the rider and tear his raft to pieces. Fatalities used to be frequent, mainly owing to men getting drunk, so a stop was put to the sport.

The women also had their historical play which commemorated the flight to Andong of the daughter of the last king who reigned in Songdo. When she approached Andong her loyal subjects, the women of the city, went out and prostrated themselves in the road so that she would not have to touch her feet to the ground. Now on the night of the full moon of the first month of the Chinese calendar the women and girls go out on the road toward Songdo and make a bridge of their

bodies while a young girl walks on their shoulders into town. Woe betide any mere man who appears on the scene!

On a hill, at the edge of the plain to the west, is a little temple to the God of War. It used to be in the city, but the faithful followers of the peaceful Confucius felt it to be improper that this temple should be so near the Confucian temple, so some hundreds of years ago it was moved to its present location. Old Kwan Wang, with his long whiskers and fierce eyes, and the attendants on one side with swords longer than themselves, looks terrible enough, but on the other side are more peaceful looking followers. We asked what one of them was supposed to be carrying in his large box, and the guide said, "That is his seal to sign the treaty of surrender in case he failed to win the war." Nothing like being prepared for every emergency!

Andong Bible Study Enrollment Campaign for 1925

1. *The Course of Study.*

THIS IS the Correspondence Course conducted by Dr. Swallen of Pyengyang.

It covers the whole New Testament in 12 lessons. There are about 550 questions in the whole course, and the answers can be found by the student either in the New Testament itself, or in the Introduction to each book which is given in the course. Some of the questions are quite easy, and others harder, such as naming each chapter or giving the main spiritual meaning in each chapter of the longer books. The course is not a substitute for a Bible Institute course.

2. *The Plan of Study.*

Taking the Correspondence Course and his New Testament and a blank notebook, the student first studies the introduction of a lesson, then reads through the questions (40 or more) and then reads the Testament carefully, trying to find the answers to the questions. When he is satisfied that he has the answers

he writes them on his examination paper, having the privilege of looking up the answers in the Bible. He sends the papers to Pyengyang where they are graded AND CORRECTED and returned to him. Then he studies the lesson, again with the corrected answers as a guide, and takes a second examination. This second examination must be taken in the presence of a pastor (foreign or native), who selects 10 questions on the lesson and remains with the student during the examination. Of course the student does not know which questions will be chosen, so he has to prepare to answer all. The student is not allowed to look in his Bible or notebook during this second examination. After covering the whole New Testament twice in this way, if his grades are high enough, he gets a diploma.

3. *What had been done before 1925.*

In the calendar year 1923 there were 123 enrollments and 14 graduations in the whole Korean Church. In 1924 there were 267 new

enrollments and 19 graduations in all Korea. The new students enrolled in the whole country for two years was a total of 390. In Dec. 31, 1924 there had been since the founding of the Correspondence Course 2,015 enrolled and 57 graduated. Of these 57 five were from Andong territory.

4. *How we started the Campaign.*

At the winter Bible class an offer was made of a leather-bound New Testament to the helper or pastor whose district enrolled the most students in the year 1925. They started to enroll on Jan. 1. It soon became apparent that some large districts had an advantage over the others, so a second leather-bound New Testament was offered for the one whose district enrolled the most in proportion to the total adherents reported in the spring statistics. At the spring Officers' Class a report was made in large letters of the number enrolled from each church, and the totals from each circuit. The best circuit was to enroll at least 20 or no prize was to be given.

5. *Results of the Campaign.*

Up to Aug. 31 there have been enrolled 454 from Andong territory, which is 64 more than were enrolled in all Korea in the two years of 1923-24. One helper has a fair start on the Testament, as he has obtained 58. Another has 42 and several are in the thirties. There is much more Bible study being done than before. Most of the pastors and helpers have themselves enrolled, for they had to answer so many questions about the course that they were fairly forced to study it anyway.

6. *How we keep it going.*

It is necessary to get the course books out to the churches in order to enroll the people. We let a helper take 10 books on credit, and he can get no more books until the first ten have been paid for. The missionary take out a good supply when itinerating, and generally sells out long before the trip is over.

7. *Getting them to Graduate.*

In the past the main trouble has been that though many would enroll few would study until graduation. We announced that we

would frame and hang on the walls of the new Bible Institution (when it is built) the names of the first 100 graduates from this station's territory. Later we decided to try to gather all the graduates next May and have their picture taken, and this picture will hang on the wall too. Already this year we have had 4 graduates and by next May we expect to have as many as the whole country had had up to 1924.

8. *Interesting Incidents.*

A young man in the Bible Institute enrolled and took his book home, where his father became interested and studied the whole course and sent his examination papers in, only to find that his papers would not be graded because he had not enrolled himself. He sent in his 50 sen and got his own book, and then the papers were graded, corrected and returned. He came in the spring and took his examination on 8 of the 12 lessons at one sitting, and has since graduated. In the same county an old man enrolled and his son, a boy of 18 became interested and sent in examination papers on several lessons only to find that he too must enroll. In a new church, farthest back in the mountains, a man wanted his daughter to marry well, so he enrolled both himself and his daughter in the Course. A College student from this territory was able to answer Bible questions especially well, and his classmates said it was because his father was a pastor, but he himself said it was a student in the Bible Correspondence Course.

This summer Dr. Swallen's Bible Correspondence Course on the Old Testament made its appearance and soon we shall have a number of students in it, for many have been asking when it was to come out. We realize that it is possible for people to know much about the Bible without being sincere Christians, but if they are earnest Christians we are also sure they will want to know much of God's will, and we rejoice in their diligent study. Seldom, if ever, have we accomplished more good with ten yen than in giving two Testaments to the men who are stirring up their churches to Bible study.

Andong's Country Work

WHEN ANDONG was set aside as a station the local church was only one year old, but there were a number of churches in the country some of which had several hundreds in attendance. The work in this region started shortly before the Annexation, at a time when the notion got abroad among the people that if they became Christians their nation would be freed from the Japanese, just as the Jews wanted to be freed from the Romans. In one place as many as 900 were meeting each Sunday, but when it was discovered that the profession of Christianity did not lead to political freedom many of the people went back and would have no more to do with it. Gradually the large groups began to split up into smaller ones, for many who were glad to walk 15 miles to church in their first enthusiasm began to think 3 miles too far to walk. This was partly because in the beginning there were few women and children in the church.

The first general Bible Class for men was held in a country church 20 miles from Andong, as no missionaries lived here yet and the local church was too small. 200 men studied in the class and the church where it was held seemed to receive a special blessing, as three of its members later became pastors, and though the village was very small and poor it long remained the largest country church. This Naimai church practised tithing from the first and with notable results. There used to be few tile-roofed houses there: now there are few thatched. There used to be scarcely any quadrupeds besides rats and dogs the Koreans say, but now nearly every house has its cow.

It is the custom of the Mission to pay one third of the cost of building the church where the missionaries live, but in Andong the country churches gave largely too, as it was being made large for their special benefit. Now some of the country churches have larger and better buildings than the Andong city church.

In one of the early Bible classes one of the enthusiastic men of the Poongkeui church, now the largest country church, bought 1,000 Gospels of Mark to take home and distribute. This was the beginning of a plan that was carried on for several years of having the church people who did not receive a salary from the Bible Society engage in selling Gospels. In all over 85,000 volumes were sold. At the rate at which colporteurs were paid in those days the Bible Society paid about \$2,500 gold to have that number sold in other stations. In those days the main interest in the annual Officers' class was the reports of books sold, people preached to and new believers in each helper's circuit. A silk banner was given to the best circuit in each of the three lines of work. One year the number preached to amounted to half the population of the district, but of course some were counted more than once. On the average it took about 700 preachings to win one convert, but this counts the preachings to the many who were not converted.

This same Poongkeui church was responsible for starting another plan of work which was tried for some time. The women's preaching society of this church wanted a certain colporteur to work for them a month as an evangelist, but we explained that his business was selling Scriptures for the Bible Society. They offered to sell his books for him if we would send him to preach for them, so they traded work for the month. Under this plan considerably over 10,000 Gospels have been sold and several new churches established. The main trouble is the temptation of the church people to give away the books instead of selling them.

The greatest growth of the Church was just at the beginning of the work and again after Independence Movement. At the latter time the most important preaching places were the jails where, like Paul at Phillippi and Rome,

THE KOREA MISSION FIELD

the Christians gave their witness gladly and effectively. This was the means of bringing into the church a number of the proud old official class whom we had scarcely touched before. Some of them have been very earnest and faithful, being almost ready to graduate from the Bible Institute and doing good work as helpers and colporteurs.

The proudest old clan of all was shaken from its scornful indifference and roused to violent opposition by the building of a church within sight of a library founded in honor of the head of their clan several hundred years ago. After much talk they finally tried to pull down the building, but found their pens were mightier than their muscles. They were amazed to find they could not frighten the missionary by their loud talking. They had never tried being firm but gentle themselves. It was a wholesome experience to them to have to pay damages and the cost of a suit, though the day before they paid they said they would shed their blood to the last drop of the last man and go to jail from generation to generation before they would pay.

The best evangelized townships of the district are all in one county where one out of 14, one out of 19 and one out of 20 are Christians. In Andong township it is one out of 33. In one county, the most backward, 8 out of 11 townships have no churches at all. In the

whole territory 1 out of 100 are Christians.

In the early days the missionary itinerated by horse or on foot, but now the longer distances can be traversed by automobile, but this is not always satisfactory as there are many unbridged streams and often the bus comes along already full so that we are apt to miss our dates. One trip this spring where we started out gaily by auto, we had to finish ignominiously by cow, horse and afoot, and miss seeing two churches because of another engagement that could not be put off. On this trip we had to go 70 miles in order to get to a point only 27 miles from home. A bridge is being put in now that will make possible the cutting down of this distance almost by half.

One time when only one missionary pastor was left on the field he tried to get the Korean pastors to undertake some of the itineration, but at the following meeting of Presbytery they all refused to be responsible any longer for itinerating the helpers' circuits, saying it was too hard work! Again they are faced with the same situation, as Mr. Welbon and Mr. Adams are both in America, and some of the pastors at least realize that they must assume more of the burdens of the work. "When I am weak, then I am strong," said Paul, and we trust that this will be true of the country work, and that next spring we may praise the Lord for His wonderful works.

YOUR MONEY

By A. PRICE AYRES

*YOU sent the money across the the sea
That bought a Bible for Pok Soon Yi,
And Pok Soon Yi, when she'd read therein,
Proceeded to turn her back on sin.
She rested not, either night or day,
Till her brother walked in the narrow way,
And her brother worked till he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.*

*Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long before half the town
Had left its idols of wood and stone.
And the work's not ended yet, my friend,
You started something that ne'er shall end,
When you sent the money across the sea
That bought a Bible for Pok Soon Yi.*

—Sunday School Times

Ins and Outs of Manchuria—II

MISS M. E. HARTNESS

IT WAS A DAY of bright, sunny skies but of tearful eyes when I said farewell to Hingking. The ninth of April, yet there was snow on the ground and in the early morning the little steams were frozen. The roads were not too muddy when we started and we should have made good progress if it had not been for the lengthy goodbyes of my former pupils. I climbed up into my easy-chair throne in the cart and looked back through the open and of the straw mat canopy till the last waving hand was no longer visible.

One would expect that all roads into Manchuria would be like those leading out but it was an entirely different road or lack of a road, that spread before us in April, to the one hidden under the snow of February. The marcel waves and wash-board ridges were washed away into muddy deeps and rocky paths, ice-bound rivers which farmed the best part of the road were now rushing streams, to be forded as early as possible in the day. Many of the inns on our path were closed as their proprietors has gone into the more profitable business of farming. It was still so cold that a heavy sweater and winter coat were comfortable.

This was a personally conducted trip with all the scenes of interest of pioneer days pointed out and thrillingly explained by Mr. Mackenzie of the Scottish Mission to the Chinese, who was on his way to Mukden. Just outside the West Gate of Hingking is a beautiful hill. Here in Boxer days the Christians were beheaded and the memories of those times of terror still deter many from confessing Christ. At the foot of the hill were graves gaily decorated with paper flags, mostly tattered by the wind. These were remnants of the festival of Chung Myung (Clear Bright) when the graves of ancestors are decorated. As we walked along the sunny road (walking

is the one pleasant part of cart riding) it seemed to me that walking in to Mukden might be an exceedingly pleasant way of spending three days and I resolved to keep out of the cart entirely. I had not reckoned on the streams however. These were just too wide and deep and icy cold to make wading pleasant; we never saw a bridge, and did not even have the Korean pleasure of being carried pick-a-back. No, each stream meant a scramble over the shafts into the cart and in two hours of that first morning's travel I counted fifteen streams crossed or at least fifteen meanderings of the same unreasonable stream. This violent exercise over the shafts, an early breakfast, the brisk walk in the keen air, and thoughts of some of the delicious things in the food-box soon combined to make us long for lunch. We were to reach the first inn at eleven o'clock and rest there. We reached it but the gates were closed, its owner having gone out of business for the summer. Every inn we passed for the next few hours was closed and it was not till two o'clock, when we reached the city of Yung Ling, that we found a place where our food could be fixed and the horses fed. Stretched out on the kan, in the space next to the one cleared for us, was a familiar white-robed figure, a woman who had studied in the Bible class at Hingking. She roused up enough to say, "Oh, how seasick I am." "We are in the same boat," was my reply. "Oh, yes," said she, "but if you are doing it for the Lord it can be endured." She was following her son as he travelled to far Kirin in search of peace and plenty, and I imagine she longed for the good, old days when the dutiful son stayed at home and cared for his parents. The modern plan of following a son in his journeys over a wild Manchuria did not please her.

Along the road that afternoon we passed many immigrants coming in from the south

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to take up farms. The men with their loads swinging gracefully from the ends of bamboo poles and the woman trudging along behind with the children. One man had a basket at the end of a pole filled with small packages and in the other basket lay the youngest member of the family curled up like a kitten, sound asleep. Postmen swung along their twenty mile relays with their mail bags hung from bamboo poles. They relay the mail in from Fushun to Hingking, each man running his twenty miles with it and turning it over to the next carrier, so that it is on its way day and night and reaches its destination with little delay. Packages however are kept in the little town just outside Fushun till there are enough for a cartload, so that they may not be as speedy in arrival.

Every passing cart and the inn keepers at nearly every inn greeted us with words which sounded to me like, "Day die. fu," till I wondered if this meant foreign devil. I was told that this is the Chinese name for Dr. Leggate of Hingking who is known and loved all along the road for his ministry to the sick. It seemed as though every inn keeper had a tale to tell of a baby cured, a broken leg mended, an opium eater helped.

With the thawing of the frozen rivers the whole country seemed to have come to life. The courtyards teemed with children, and as soon as we had settled on the kan crowds of spectators gathered, mostly men and boys, and the air was full of speculations about us and our food. The opposite kan furnished a nice seat for all the grandfathers, while the

younger ones were content to jostle each other in the space between. Only in the evening were we favored with such an audience, the morning hours of our departure were marked only by snores. Every wayside shrine was newly decorated with red papers. Some said, "Obey the gods and the whole province will have peace," all urged to devotion to the local gods as a means of prosperity. Tales of robberies and sight-sees of the places where they had occurred, with an account of the special bravery and cleverness of the missionary women in keeping their goods from being entirely spoiled; a story of a lonely night in a robbers' den; tales of danger in wartimes and special keeping and protection at such times filled some of the hours of travel. The stories of the loneliness and dangers and handships of the pioneer missionaries seemed all the more impressive because one realizes that much the same pioneer conditions still exist in Manchuria. Isolation, difficult travel, separations, and even bandits are part of the life of the workers in this immense field.

Going in to Hingking a Korean walked with us now and then. He had come up to examine this land and see if the tales of its wonderful wealth were true, but he was going home to settle once more, glad to get away from what he called a savage land. He had been a Christian twenty years in Syenchun and decided that after all his own home was the best place he had yet seen. No doubt he was right.

News has come to hand of the birth of a daughter, Mary Lois, to Rev. and Mrs. J. V. Lacy at Evanston, Ill., U. S. A. on November 12th.

The engagement has been announced of Mr. C. E. Druit, of the Rising Sun Petroleum Company, and Miss A. Beck of the Seoul Foreign School.

The Canadian Mission has welcomed Rev. W. A. Burbidge, (formerly of the Canadian Methodist Church, now United) who arrived on Dec. 16th and is appointed to Wonsan.

Rev. and Mrs. Wm. C. Kerr of the Northern Presbyterian Mission, for left Seoul on December 6th furlough in U. S. A.

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SAY FELLOWS!

If you had any part, no matter how small it may have been, in helping to make the past year so successful for our Industrial Department we wish to thank you, not only on our own behalf but for those who were very materially assisted in meeting their educational expenses.

The year brought us a number of fine orders for school equipment of various kinds, Classroom, Chapel and Offices, and as for household furniture we are making a lot of it.

In next month's issue of this magazine we hope to be able to present a proposition to every lady who is interested in keeping her kitchen table dainty.

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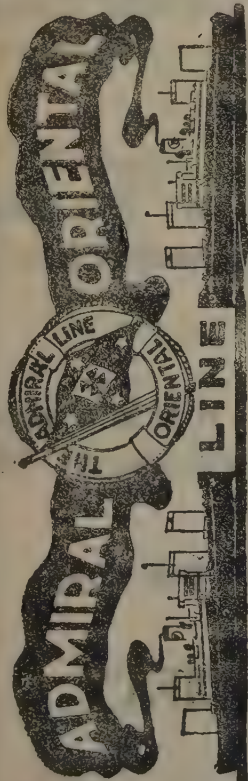
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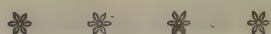
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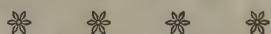
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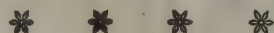
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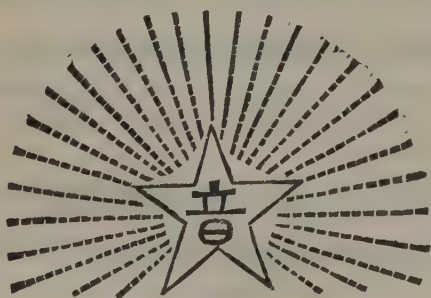
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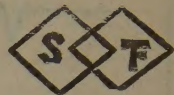
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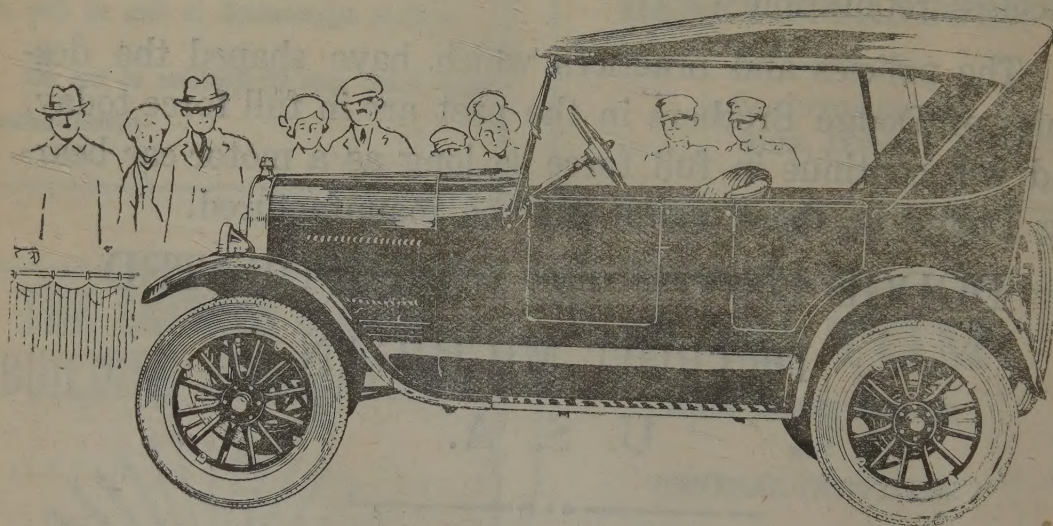


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